

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, MAY 21, 1845.

The Last Experiment on Definite Time.

THE LATE DISAPPOINTMENT—OUR DUTY—THE FOUNDATION SURE—DIVERSITY OF OPINION UPON INCIDENTAL POINTS—DEFINITE TIME.

Continued.

2. In an article contained in our columns, of March 12th, 1845, I endeavored to show from the facts of astronomy, and the facts stated by the evangelists, that the baptism of our Lord must have taken place, and the last week of the 70 commenced, between August A. D. 28, and January, A. D. 30,—that the latest date for the termination of the 70 weeks would accordingly be January, A. D. 37, and of the whole period, January, A. D. 1847. Since that article was written, I have found other astronomical evidence by which we may determine the year of the crucifixion, and which coincides perfectly with the evidence presented in that article. It is known from the testimony of the evangelists that our Lord was crucified at "the passover," and on Friday; and from the Old Testament, as all admit, that the passover must be held at the full of the moon. Now it must be evident that the crucifixion must have taken place in a year when the passover full moon would fall on Friday, or, certainly it would not vary more than one day from that. By the "perpetual time-tables" in the "Royal Astronomer," (p. p. 181—188. Lon. 1760.) which give all the phases of the moon for any one year in the past, with the day of the month and week in which they have occurred, we are able to ascertain in what year the passover moon would fall on Friday. I give a list of the full moons from A. D. 32, to A. D. 37, making the widest allowance for the passover season, which any one can demand—from the middle of March to the middle of May in each year.

A. D. 32, full moon,	{ Saturday March 22.
	{ Sunday, April 20.
	{ Monday, May 19.
A. D. 33, full moon,	{ Wednes. April 8.*
	{ Friday, May 8.
A. D. 34, full moon,	{ Monday, March 29.
	{ Tuesday, April 27.
	{ Wednes. May 26.
A. D. 35, full moon,	{ Sunday, April 17.
	{ Monday, May 16.
A. D. 36, full moon,	{ Friday, April 6.
	{ Sunday, May 6.
A. D. 37, full moon,	{ Monday, March 25.
	{ Wednes. April 24.

It will be seen by this notation that a passover full moon could have fallen on Friday, only in A. D. 33 or A. D. 36. I am aware, however, that there is a difference in the lunar tables, and calendars for the times of Christ, although there is little or no difference in those I have consulted, in the day of the week on which the moon was full in the years and months here given. The table in Dr. Clark's commentary, (vol. 5, p.p. 866—869,) while it errs three years in locating the year of the vulgar era of the birth of Christ "correspond" with the year of the Julian Period, differs just one week, in the time of the full moon, from the "Royal Astronomer,"

*Ferguson says, (Ast. p. 388, 7th ed. Lond. 1785,) "I find by calculation the only passover full moon that fell on a Friday, for several years before or after the disputed year of the crucifixion was on the 8d day of April," A. D. 33. But none of the tables that I have seen agree with this "calculation." The result however, is the same. Usher, (Annals, p. 26, London, 1658,) places the passover as late as May 4. It would be more likely to fall early in May than early in April.

and therefore it falls on the same day of the week, and of course points out the same year for the crucifixion; the table in Dr. Jarvis' late work, (Int. to Hist. of the Church, p. p. 469—475,) gives one day of the week earlier for the full moon; and by a somewhat extended comparison of the tables here used, with the astronomical tables in Ferguson's Astronomy, and with the Almanacks in use among us, the greatest variation I have found is only about one day.

Relying, therefore, upon the accuracy of these tables, the evidence they afford, in determining the date of our Lord's baptism, and the commencement of the last week of the 70, by indicating the year of the crucifixion, harmonizes perfectly with that derived from the eclipses, as presented in the former article alluded to.

According to the data furnished by the eclipses, Christ must have begun his ministry between Aug. of A. D. 28, and Jan. of A. D. 30. According to these tables he must have been crucified in A. D. 33, or A. D. 36. If in 33, in the middle of the week, as he was crucified at the passover, he must have begun his ministry in the autumn of A. D. 29; if in 36, at the end of the week, he must have begun in the spring of 29. And if the last week of the 70 begun with his ministry in the autumn of 29, the 70 weeks must have ended in the autumn of 1846. If that last week began in the spring of 29, the 70 weeks must have ended in the spring of 36, and the whole period must end in the spring of 1846.

3. With this termination of the 70 weeks, and of course of the longer period of which they are a part, agrees the opinion of one of the most profound Biblical critics of the age,

HENGSTENBERG.

Without any reference to the question in which we are so deeply interested, but to vindicate the faithfulness of God against the objections and cavils of neologists, in reference to the fulfilment of the 70 weeks, he uses this very proper though strong language: "The prophecy itself bears all the marks of chronological definiteness. The commencement and termination are not fluctuating, but designated by strictly limited events. The whole period of 70 weeks is not only divided into three parts of 7, 62, and 1 week, but also this latter into two halves. How could this happen, if no regard was paid to half a hundred years, more or less? God himself would have given occasion to doubt his word, if a prophecy, bearing all the marks of chronological definiteness, were proved by the fulfilment to be indefinite."—(Christology, vol. 2, p. 380, Wash. 1839.) He dates the commencement of the 70 weeks "in the third month of the civil year," a part of our November and December, "455 before Christ."—(Ib. p. 387, 389, 394.) This would bring us to the same point in the year A. D. 36 for the termination of the 70 weeks, and still the same point in the year 1846 for the termination of the 2300 years.

[To be continued.]

Conference of Adventists at New York,

COMMENCING MAY 6th, 1845.

Agreeable to notice, the Conference convened in the city of New York, at the Dutch Reformed Church in Forsyth street, May 6th, 1845. Meeting opened by prayer by Bro. PHILLO HAWKS, of Conn. The Conference was organized by the choice of Bro. PHILLO HAWKS as Chairman of the Conference, and O. R. FASSETT, Secretary.

Voted that the following order of exercises be observed during the sitting of this Conference:—The morning session be devoted to the relation of facts and religious experience connected with the Advent movement. The afternoon and evening

session to the preaching of the word. The usual hours for the convening of Conference to be 10 o'clock A. M., and 3 and 7 1-2 o'clock P. M.

Voted that a Committee of three, consisting of brethren Campbell, Himes, and Gates, be appointed to select and engage preachers, during the session of the Conference.

The Chairman then arose, by request of the members of the Conference, and gave a statement of his own experience in relation to the cause. He remarked that it was his intention to have met with his brethren at Albany in their recent Conference, but circumstances prevented. He was glad to have the opportunity now of being present to give his voice in support of the Advent faith. He stated that it had been nearly two years since he embraced the views entertained by us. And although he had experienced a rough siege, yet he never for a moment felt to retreat from the contest, and never enjoyed so much peace and love in his soul as when with Christian zeal and fortitude he boldly vindicated the truth. He was as firm as ever in the Advent faith. For the last six months he had labored in the towns of Meriden and Hartford, Ct. In Meriden the church are united and never have embraced the fanciful views entertained by some. The prospect in Hartford is very encouraging, they are united, and exhibit more fully than ever the Christian graces laid down in the word of God. He hoped that God would preside over our deliberations, and that this meeting might result in great good.

Bro. J. H. Kent of Suffield, Ct., next addressed the Conference. He said that he had also labored some in the same State; that the churches there are mostly united and firmly believe that the next great prophetic event is the establishment of the kingdom of God. They are standing on the firm basis of the fundamental principles originally proclaimed to the world. In reference to definite time he remarked that here as well as elsewhere, so far as he could learn, the churches as a general thing, are satisfied that they do not know and are not to know the precise day and hour of the Advent, but that we are to know that it is near, even at the door, and that our duty is to watch and note the signs as precursors to the event, that that day may not overtake us as a thief. He designed to preach the gospel of the kingdom which was delivered to the saints, until his commission ended by death, or the sound of the last trump which is to awake the dead.

Bro. I. R. Gates of Baltimore, Md. arose and desired to say that during all last summer, they had in that city a glorious refreshing from the Lord.—That this continued until the movement in the fall, when it was in a great measure impeded. There still have been, however, occasional instances of conversion since that period. Something like two hundred have experienced saving grace within the past year, and one hundred and fifty have followed in the ordinance of baptism. The churches there only know by report the extravagances that have obtained in other places. They are all united in maintaining the great principles of the Advent faith. He remarked that it would do the members of the Conference good—it would cheer their hearts to go to Baltimore and see the principles of the Advent faith lived out. In regard to definite time, he believed that for wise purposes the day and hour was concealed. We may know when we are near the event. The Savior illustrates the idea by the putting forth of the fig tree. For one he could live without definite time. He had lived on definite time and rejoiced in it, and hopes to be able to live without it with the same feeling. He exhorted the members of the Conference to lean solely on the arm of Jesus. In all our trials to go to him, and to hold up our heads; for soon all these dark clouds that obscure our vision will disappear, and the Sun of Righteousness will appear with healing in his wings. Let us go on. Victory is ours. Before us lies the crown. Soon we shall stand on Mount Zion with palms of victory in our hands. He felt not the least discouraged, but resolved by the grace of God to go on till the end of his course, and hoped then to hear the welcome plaudit, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Bro. W. S. Campbell, of Worcester, Mass., remarked that he considered his work to be that of the Gospel ministry, and did not feel himself excused from obeying the commission still to "Go into all the world and preach the gospel to every creature." He engaged in the movement of last fall, but afterwards opposed the extraordinary views

of some, that the door of mercy was closed, or that any change was effected in the work of atonement. He had been blest in comforting the saints, and had also seen souls converted, and hence was satisfied that God was still willing to save. The position he occupied was to look for the Lord continually.—That the prophetic periods had not as yet expired, but were near their expiration—that we are to know the time, but not with certainty the definite day or hour. He thinks that the dear brethren in Massachusetts who have erred, will mostly return to the original faith. In Worcester, where Bro. F. G. Brown labors, the brethren at one time sympathized with the views entertained and published in the "Hope of Israel;" but Bro. Brown and his flock have returned again to his "safe position." He hoped that the Lord would deliver us from our errors, and ultimately save us in his kingdom.

Bro. L. Kimball of Waterbury, Vt., remarked that no one was stronger in the faith of the Lord's coming in the fall than he was. He was pinned down at that time to a definite day, and felt that he was able to give a reason for his hope; but he was greatly disappointed when time proved it to be a failure. He was, however, glad for the test, and that he came up to it; for he was greatly blessed in the consecration and sacrifice he then made. He was at first disposed to favor the idea that the door of mercy was closed against the sinner; but by prosecuting his enquiries he learned of conversions, and at once abandoned this notion, and again entered the field to occupy until the Lord should come. He had also been an eye-witness of the power of God since that time. Those that had never indulged a hope, and were never informed concerning the Advent, previous to the time of his labors among them, were converted and are still living epistles of the mercy extended to the sinner. These have since been baptized, and are firm believers in the Advent. They exhibit all the characteristics of the children of God. He could not believe their conversions spurious. He remarked, that if we would go out into the highways and hedges, and labor for the good of souls, God would most assuredly bless our efforts. In reference to definite time, he said he loved it, but he wanted Bible argument in support of it. He sees no evidence why the Lord may not come at any hour. Oh what a solemn moment we occupy. Let us be faithful.

Bro. J. H. Hayes, of Rochester, N. Y., said he rejoiced that he had the opportunity of attending this Conference. It was unexpected to him, inasmuch as he had anticipated, ere this, of being in the resurrection state. He had been greatly disappointed in the Lord's delay, but not discouraged. The church in Rochester have had and still are passing through severe trials. He asked the prayers of the Conference in their behalf.

Bro. G. Hovey, of Dutchess Co. N. Y., stated that he had been a preacher of the gospel for three years. He became impressed with the truth of the nearness of the Advent, during the labors of Bro. Gates in that region; since which he had endeavored to make it a subject of interest to himself and those under his charge. He said that he always enjoyed much of God's spirit when he presented these truths to the world. His views, he remarked, were once vague and inconsistent concerning the doctrine of the resurrection and the Advent of Christ; which now in his views were clear. He was formerly not fully enlightened in reference to the last great drama of this world's history—the general conflagration, nor of the true nature and time of the establishment of the kingdom of God; but now he is satisfied that these events occur simultaneously, and that we are near the great crisis. In every respect, he sympathized with us, and deplored the extravagances and errors of some who were once with us. He did not think it his duty to preach the doctrine of the Advent exclusive of other Bible truths. He asked the prayers of the Conference that he might duly appreciate the great truths of the Advent faith.

The Committee on preachers reported that Bro. Adrian would address the Conference in the afternoon, and Bro. J. Delos Mansfield, in the evening; and Bro. Hawkes at Brooklyn in the evening.—Adjourned with the benediction.

AFTERNOON SESSION.

Prayer by Bro. L. Kimball, of Waterbury, Vt. Bro. I. Adrian addressed the members of the Conference from the following text; "Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in

three measures of meal till the whole was leavened."—Matt. xiii. 33. He expressed a desire to give instruction that would benefit the household of faith. The phrase, kingdom of Heaven, he remarked, was sometimes used to designate that period when the earth becomes the abode of the saints; at other times it refers to the *grand preparation* instituted to secure these results. This latter was the signification he attached to this parable. He remarked that Christ did not plant the kingdom itself when he came, but the *word* of the kingdom—or, in other words introduced the *great plan* of securing subjects for the kingdom. He himself preached the *word* of the kingdom, and has commissioned his ministers to do the same.

He designed to give instances of the effect that the word of the kingdom produced in our day, inasmuch as it is questioned by some that it now has power on the heart. At St. Albans he recently commenced sowing the word of the kingdom, and although he met with great opposition at first, yet the Spirit of the Lord had a subduing influence, and the leaders in the opposition were converted to the Lord. These conversions were as bright as any he had ever seen during the whole of his ministry. In another place, Sharon, N. Y., where he labored, over twenty were hopefully converted to God. These never had heard of the advent, previous to this time. In this place the result of his labors has been the raising up of a little church of consistent believers in the Advent faith, who are determined to sustain the truth in the field. In Champlain, also, since November, God has raised up a little church to support his truth. With these facts before us he spoke of the responsibility of the position of those who were shutting the door against the sinner, and thought it was only necessary to continue to sow the word of the kingdom, and the result would be as great as ever. He exhorted us to continue to sow the word of the kingdom; for there may be multitudes yet that might be sealed for the kingdom of God by our efforts, if put forth with proper zeal and faith.

After the discourse the meeting was continued by a season of prayer and conference, and was closed with prayer and benediction by Bro. I. R. Gates of Baltimore.

EVENING SESSION.

After the usual exercises, Br. L. Delos Mansfield addressed the Conference from the following text: "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." He remarked that if we enquire what effectual fervent prayer is, we should find the answer in the text itself. It is prayer that effects or avails much. If we enquire how much, the Savior informs us in Matt. xvii. 30. "Whoever God's children pray for in faith they shall receive. But the question arises, has the church power to perform miracles? He thought not, from the fact that God does not now give this kind of faith to the church. Miracles were at one time necessary to establish the divine authenticity of the Scriptures; but now that the canon of Scripture is complete, the faith for working miracles is not necessary, nor does it prove a degeneracy; for Peter tells us that we must turn our attention to the fulfillment of prophecy, instead of miracles, as evidence of the inspiration of his word and of the near coming of the Savior. "We have a more sure word of prophecy, whereunto ye do well to take heed," &c. In presenting his subject he remarked, When ought we to offer effectual fervent prayer? When there are predictions in the word of God approximating their fulfillment. Example: Daniel, after examining Jeremiah's prophecy concerning the captivity of his people, found the time nearly expired, and he set his face by fasting and prayer to the God of his fathers, that the prophecy might be accomplished in its time. So ought we to do, standing as we are near the end of time, and the fulfillment of the last great events in the history of the world, our duty and privilege is to cry, "Thy kingdom come, thy will be done on earth as it is done in heaven." True it is that Christ will find his people in this attitude when he comes. He remarked

II. That we should offer effectual fervent prayer when God afflicts us. God afflicts us for our profit—and we then learn too, that he is the only source of comfort in afflictions. Again

III. We should offer effectual fervent prayer when we have erred, or our brethren have erred. God will hear us for the restoration of our brother, if they have not been wilful in this matter, and if we are wrong, let them pray for us.

IV. We should pray for the descent of the Holy Ghost upon us. The Savior expressly says if we ask for this we shall have it, Luke xi. 12, besides, if we do not have the Holy Spirit we shall not know how to pray aright.

V. We should have the fervent effectual prayer in preaching the Gospel. We should claim the Savior's promise that he will be with us to the end of the world. It is our duty to go out and labor in the field with greater zeal and faith than before.

He next inquired, what was necessary in order to prevail in prayer? And

1. The text assures us that we must be righteous. "The effectual fervent prayer of a righteous man availeth much." 2. We must have faith in God when we ask. "If any of you lack wisdom, let him ask of God, that giveth liberally, and upbraideth not; and it shall be given him." James i. 5. 3d. We must have perseverance in prayer. 4. We must forgive our enemies. He remarked finally, that those who had done the most good in the world have been men of prayer. He desired that the Lord would make us faithful, and enable us to prevail in prayer. After the usual exercises the Conference adjourned.

WEDNESDAY, May 7.—Morning Session.

Prayer by Br. Elon Galusha. The Chairman made some remarks in relation to the support of the Advent publications, especially the "Morning Watch." He thought it was essentially necessary that extra efforts be put forth to increase its circulation at this present crisis. He thought this Conference should interest itself in the paper published in this city where it is held, and suggested the propriety of the members pledging themselves to do what was in their power to sustain it. He hoped that all would be interested in this matter.

Bro. J. V. Himes stated that the remarks of the Chairman were entirely voluntary and unsolicited; yet he was glad that this subject was here introduced. The great object of this publication was to sustain God's cause. From the fact that it has taken a conservative position on the Advent faith, a strong prejudice has arisen against it, and hence it has suffered very materially, in its subscription list. The present state of the office, though not flourishing, is encouraging, from the fact of a new interest arising again in its support. He remarked that the "Herald" is associated with the "Watch," and both are pledged to support the great principles of the Advent faith. That the columns of both papers are open to communications to this end. He was desirous that something might be done to sustain the "Watch" in particular, and that lecturers would interest themselves in its behalf.

Bro. N. N. Whiting desired to be heard, as he was connected with this publication. He remarked that when Bro. Southard's health failed Bro. Himes called upon him to take charge of the "Watch;" but he immediately informed him that he did not wish to be connected with it as he had a foreboding of a complete failure, from the diversity of views and extravagant notions that were at the time prevailing. He however was induced to take the charge of the "Watch," from a sense of duty, and a disposition to do all in his power for the support of the Advent cause. He felt the necessity of an organ of this kind, in this city. As he has now become connected with the "Watch," he means to act in accordance with principle in its publication, and in the introduction of communications to its columns. He does not design merely to please, at the expense of the truth. He thinks that Bro. Himes cannot urge the support of the paper from any pecuniary motive, and that the public will certainly exonerate him from this charge.

Bro. I. R. Gates stated that the "Watch" and "Herald" were the principal Advent publications read in Baltimore, and the region around; and, till recently, quite extensively. Through the interior of Pennsylvania, the papers are thought much of. He designs to travel, and hopes to do something towards extending their circulation. He trusts the brethren will also make similar efforts.

Brother Campbell remarked, tho' he had neither silver nor gold, he had a voice, and would do all in his power to awaken an interest in the support of the "Watch." He also designs to travel, and anticipates being able to extend its circulation.

Bro. I. R. Gates observed, that since Bro. Whiting had become connected with the "Watch," a new interest was arising in its favor. The recent translation of the Apocalypse had excited an interest to this effect from foreign sources.

Bro. L. Delos Mansfield said that he had, for the

May 21, 1845

last two years, been greatly benefitted by those papers. He could not, however, sympathize with some things recently published in them. He referred, more particularly, to the articles by Bro. Storrs. He stated that there were two extremes, into either of which we were liable to fall. First, to let prophetic chronology entirely alone; or, second, to catch at every floating straw. He thought, that if the paper would give all the true light on prophetic time, it would be sustained.

Bro. S. Bliss remarked, that he thought the brethren had misunderstood Bro. Storrs in his recent articles. The allusion to "Mesmerism," had reference to the "Gorgas affair," which he regarded as nothing but Mesmerism. He looked upon Bro. Storrs as honest, open-hearted, and frank. He had confessed the delusion of the Gorgas vision, and he honored Bro. S. for so doing. He thought that, in the main, he had been misunderstood in that confession. He hoped, in future, brethren would be more careful, that they may not put a wrong interpretation upon the language of others. He had rather stand upon ground which he could occupy conscientiously when the Lord shall come, than to cater for a vitiated taste.

Bro. N. N. Whiting desired to say, that, in reference to prophetic time, his article in the "Shield," which, according to his calculation, he supposed to be irrefutable had been proved incorrect, from the passing of the time; and hence he must frankly acknowledge that he was mistaken. He must therefore, regard that 457 B. C. could not be the correct date for the going forth of the commandment, or the commencement of the 2300 days. If it had been, the event would have occurred. He was satisfied now that there must be a latitude given to the prophetic dates. God has not given us the definite point of their termination; but has commanded us to watch. He cannot again proclaim a point of time, unless he sees more evidence clustering around it than before. He will, however, at any time, give publication to articles which afford clearer evidence, or more solid proof, of definite time than has heretofore been presented. But he would be understood, as refusing to publish mere opinions, visions, and impressions. He was firm in faith that this cause will stand—for it is of God; and if we fall, the Lord will raise up another class, that will publish the Advent truth to the world.

Bro. Elon Galusha remarked, that he subscribed to the views of Bro. Whiting, in the main. He thought a discrimination should be made in reference to what has been said of definite time, and also of delusions. We could not call our mistakes delusions, because our faith on time has been based on evidence of a fair and honorable character, and we were bound to act upon the balance of evidence. He thought Bro. Storrs ought to have made a distinction between the Advent faith and the Gorgas vision. So, also, Bro. Miller ought not to have put us all down as having run into fanaticism, or error, because a class of Adventists had done so. Our arguments in reference to definite time, he said, had been based upon sober calculation, and analogical deduction; hence, it was not a delusion, but a mistake in our argument, founded on preponderating evidence. If this matter were put forth in its proper light, justice would be done to all. And when we make a confession, let us do it for ourselves, and not involve the whole body of Adventists. He would do what he could for the papers.

Bro. J. V. Himes stated, that there had been a wrong impression abroad in reference to the course of the Watch on definite time. It still maintained that there was stability in the prophetic numbers. He had examined the standard works on chronology, and had recently received all the new ones on that subject. Among others, he had lately obtained one of great value, by T. R. Birks. The views of this writer on prophetic time are now being published in the present volume of the "Watch," under the title of "Triumphant Defence of Definite Time." He is satisfied that this article is not duly appreciated. He regarded it as containing the strongest argument on definite time in the English language. When we give definite time, we desire also to give a reason for it.

Bro. H. V. Teall said he felt called upon to make some remarks. He had frequently been asked, of late, if he had given up the Advent faith. He would now say, that, upon the great fundamental truths of the Advent doctrine, he was still a firm believer. He finds that he, also, is not understood, although he has published his views repeatedly. He believes in time, but not in the definite day. He had observed a species of bigotry which had

greatly pained him. He had protested against it. He had never, for a moment, believed that the door of mercy was shut. He means to preach the whole gospel, wherever and whenever he can. If a door be opened for him to preach in any one of the denominations, he would avail himself of the opportunity. It is not his design, nor is there even a plan in his mind, to return to the former church. His business at the present time calls him from the city; but he is ready at any time to preach the Gospel of the Kingdom, whenever and wherever the opportunity presents itself.

Bro. L. Kimball remarked, that all were aware of the sensation produced in referring to the 7th month movement. As Bro. S.'s confession had been referred to, he felt called upon to say, that he lived in "Vermont;" and he knew that the brethren in Vermont claimed the privilege of making their own confessions. They did not consider they had been under a mesmeric influence. If Bro. S. was mesmerized into the Gorgas vision, he ought to confess it. But when he said he got mesmerized "up in Vermont," we could not sympathize with him. This is what has created so much dissatisfaction—his putting down the whole 7th month movement as a delusion, and a mesmeric influence, that generally prevailed over the land—and that he was baptized into it "up in Vermont." He felt called upon to make these remarks, because Bro. Bliss understood Bro. S.'s confession to be confined to the Gorgas affair; but he understood him otherwise; and as a delegate from Vermont, he could not consistently let this pass without this statement. He said he did not reject or throw away Bro. S. He loved and esteemed him highly; but he cannot subscribe wholly to his sentiments.

Bro. Hitchcock spoke of the cause in Oswego. The Advent principles have obtained a hearing there, and the result has been, that a church has been raised up there to wait for God's Son from heaven. The diversity of views prevailing in various places, have not disturbed them. They have endeavored to keep the unity of the Spirit in the bond of love and peace. He was ready to say, the brethren in his part will help to sustain the views presented in this and the Albany Conference.

Bro. S. Bliss wished to say, previous to adjournment, that Bro. J. H. Kent informed him, that in Suffield, Conn., under the labors of Bro. S. Chapman, within a few months, a church, consisting of forty individuals, had been raised up to support the Advent faith. Twenty souls have been converted there since November, and twenty had joined from other churches.

Bro. Hawks added, that he was acquainted with the circumstances; and also that, in an adjoining town, under the labors of the same brother, a church, consisting of thirty-fifteen of whom had been converted from the error of their ways, to the living and true God—had been raised up.

Voted—That the order of the afternoon exercises be changed, and the doings of the Albany Conference be considered and acted upon by this Conference. Committee on preachers reported that Bro. Elon Galusha would preach in the evening. Conference adjourned with prayer, by Bro. I. Adrian.

AFTERNOON SESSION.

The Chairman not being present, Br. J. Litch was appointed chairman pro tem.

Br. J. V. Himes stated, that the object of the afternoon session was to consider and act upon the proceedings of the Albany Conference.

Br. S. Bliss read the proceedings of that Conference, when it was voted, that those who were not in attendance there, have the privilege of expressing their views respecting the same.

Bro. H. V. Teall said, that what had been recommended by the Albany Conference met his wishes—their views and sentiments fully accorded with his own. He had been contending for the same principles of order and discipline for the last six months. He desired to be considered as supporting them. He highly applauded the proceedings of that Conference, and the plan of operations recommended. He wished for the restoration of order, and the institution of Apostolic order among us. He intended hereafter to advocate the principles embodied in those proceedings; and he hoped that they may not merely remain on paper, but be carried out fully in practice.

Br. S. Bliss then introduced the following resolutions, which were fully discussed and unanimously approved:—

Resolved, That this conference approve the doings of the Mutual General Conference held at Al-

bany, which commenced April 29th, 1845. The important truths presented in the report of that Conference, we believe, to be in accordance with the Scriptures of Truth. We rally upon them—we unite in them; and, God blessing our endeavors, we will lay aside minor questions of controversy, and exert our energies to defend those great fundamental principles.

Resolved, That we can look with no approbation upon those who, under the cloak of the Advent doctrine, seek to distract the brethren by questions that gender strife, or to alienate their minds from the great principles and duties of the gospel, by speculative fancies and doctrines of men.

Resolved, That we have no confidence in any new messages, visions, dreams, tongues, miracles, extraordinary gifts, revelations, impressions, discerning of spirits, or teachings, &c. &c. not in accordance with the unadulterated word of God.

Resolved, That we regard the literal interpretation of the Scriptures as the true one, except in those cases where the context, or some other Scripture, or our own senses, demand that we should adopt the secondary, or figurative sense of words—that Scripture be explained by Scripture, and the New Testament be considered as exegetical, or expository of the Old.

Resolved, That we regard that system of ultra literalism, through which theories are sustained by an abstract meaning of words in isolated passages, irrespective of the bearing which Scripture has upon Scripture, and explanations which are found in other portions of the word of God—as subversive of all correct principles of interpretation. And that we reject the distinctive characteristics of modern Judaism on the one hand, and on the other, the theory that we have witnessed the events that were to mark the consummation of the age,—founded on such principles of interpretation, as not sustained by a true exposition of the Scriptures.

Resolved, That we regard all spiritualizing, or etherializing of the Word, as detracting from the spirit of prophecy, and subversive of a correct understanding of the Scriptures.

Resolved, That, by the grace of God, we will once more gird up our loins for the work to which God has called us; and forgetting the things that are behind, and pressing forward to those which are before, we will endeavor to warn our fellow men of the coming judgment, and arouse as many as God may please thus to awaken, to escape the things which are coming upon the earth, and to stand before the Son of man. And keeping our eye steadily fixed on the speedy coming of Christ, as the consummation of all our hopes, we will be governed by the entire Gospel of Christ.

Conference adjourned with prayer.

[Concluded next week.]

ACCOUNT OF LUTHER'S DEATH, BY THE ROMANISTS.—SPECIMEN OF PAPAL LIES IN THE TREATMENT OF "HERETICS."

In the beginning of 1545, a pamphlet was published at Naples to inform the world that Luther was dead, and it professed to give the particulars of his departure. In this veritable publication it was stated that Luther spent his time in gluttony and drunkenness, and blaspheming the Pope; that, perceiving his end to be near, he commanded his attendants to place him upon an altar and worship him as a God; that he received the sacrament and immediately died; but the consecrated water leaped out of his stomach and remained suspended in the air, to the astonishment of all beholders: that when he was buried there was such a frightful storm, with thunder and lightning, that people thought the day of judgment had actually come; that in the night the storm returned with still greater violence, and the next morning the tomb was found empty, but such an intolerable smell, and such an odor of burning brimstone came from it, that it made every body sick who ventured near it; whereupon many repented and joined the Catholic church, etc., etc.

The Landgrave of Hesse sent a copy of the pamphlet to Luther, who made himself very merry over it, and published a large edition in Italian and German, adding nothing but the following very characteristic note at the close:

May 28, 1845

SYMPATHY in your discourses and conversation. Those who attend to an inward work, more than to an outward, pass through many weighty and grievous conflicts, from the stubbornness of their own nature, or the subtlety of the devil, so that often they go on lamenting and weeping, and yet trusting in God. When do you *feelingly*, and with tears address yourself unto such?—That the cause, the only cause of my disunion with you, may be in myself, I cannot but allow. My ignorance, my weakness, my aptness to mistake, is great? My judgment is often biased by circumstances too immaterial to be the ground of determination; and therefore often, yea mostly, rather than be in danger of judging amiss, I remain in doubtful silence.”—Signed, W. Briggs.

We must give one case of his rough treatment by the mob:—

“On August 26th,” says Mr. Wesley, “while I was speaking to some quiet people at Roughley, near Coln in Lincolnshire, a drunken rabble came, the captain of whom said he was a deputy constable, and I must go with him. I had scarce gone ten yards, when one of his company struck me in the face with all his might. Another threw his stick at my head: all the rest were like as many ramping and roaring lions. They brought me, with Mr. Grimshaw, the minister of Haworth, Mr. Colbeck of Kighley, and Mr. Macford of Newcastle (who never recovered the abuse he then received) into a public-house at Barrowford, a neighboring village, where all their forces were gathered together.

“Soon after Mr. Hargrave, the high constable, came, and required me to promise I would come to Roughley no more. This I flatly refused. But upon saying, I will not preach here now, he undertook to quiet the mob. While he and I walked out at one door, Mr. Grimshaw, and Colbeck, went out at the other. The mob immediately closed them in, tossed them to and fro with the greatest violence, threw Mr. Grimshaw down, and loaded them both with dirt and mire of every kind. The other quite harmless people, who followed me at a distance, they treated full as ill. They poured upon them showers of dirt and stones, without any regard to age or sex. Some of them they trampled in the mire, and dragged by the hair of the head. Many they beat with their clubs without mercy. One they forced to leap from a rock, ten or twelve feet high, into the river. And when he crept out wet and bruised, were hardly persuaded not to throw him in again. Such was the recompense we frequently received from our countrymen, for our labor of love.”

THE AMERICAN PULPIT.—This is a pamphlet of 28 pages, No. 1, vol. 1., of an intended monthly periodical, each number to contain two sermons. R. S. Rust, A. M., editor and publisher. \$1 a year in advance. “Clergymen of each Evangelical denomination” are to contribute to its pages.—Would that friend R., or any body else, could bring a “pulpit” to bear so as “to stimulate the church to her appropriate work.”

OUR AGENTS AND SUBSCRIBERS may be assured of our gratitude for their faithfulness, and promptness in time past. We need at present, however, all that is due the office, and desire the special attention of all concerned to them.

** The Report of the proceedings of the Albany Conference, together with the Resolutions adopted at the Conference in New York, is now ready for delivery, printed in a neat pamphlet of 36 pages, at \$2 50c per hundred. Some unavoidable delay has occurred in stitching the pamphlet.

RETURNED.—After an absence of nearly four weeks to Albany, New York, Hartford, &c., we are once more at our post. We have had a pleasant and profitable time, and find the brethren firm and united in the faith.

S. C. Chandler wants all communications for him directed to Ware Village, Mass.

DEPOSITORY OF ADVENT PUBLICATIONS.—A depository of our publications has been established at Waterbury, Washington Co., Vt. Persons wishing to obtain them, will address Leonard Kimball, of that place.

TEXAS—News has been received of the recognition of the independence of Texas, by England, France, and Mexico.

Conference of Adventists at New York,

Concluded.

EVENING SESSION.

After the usual exercises, Bro. Elon Galusha addressed the Conference from Luke xix. 13, “And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.” He remarked, that he fully accorded with the ingenious Henry, “that parables did not go on all fours.” The object of our Savior in giving parables, was to inculcate instruction in a familiar way, and to make a stronger impression upon his hearers.” We should not overstrain parables on the one hand, nor limit them too closely on the other. He remarked, that the Kingdom of God was the subject of the text. He said that the Savior, in the first place, strikes at the error, that his kingdom then was, or would be in that day; set up. The Nobleman was to go away, and when he should return, he would take charge of his kingdom. Christ, the Nobleman, was to go to the seat of Universal Government to receive his kingdom.—As the Nobleman delivered to his servants his goods, &c., so Christ, before he ascended, committed to his servants (the church) the Oracles of God—the great commission to preach the Gospel to every creature—the doctrines, institutions, and ordinances of the church—the gifts and graces of the Spirit, and the ordinary and extraordinary gifts, &c. He also intended to teach that he would return, and be invested with royalty. And as the Nobleman reckoned with his servants on his return, so Christ will judge the quick and the dead at his appearing and kingdom, and distribute rewards and punishments to the faithful and unfaithful. The parable, he said, also teaches, that his servants are to occupy until he comes—their labors and responsibilities continue until the King himself comes. He then said, that the duty, or the work, imposed upon his servants was, to preach the Gospel to every creature beginning at Jerusalem. This commission does not cease until the very coming of the King. As the responsibilities of the Nobleman’s servants continued up to the day of his return, so does the commission of Christ:—Matt. xxviii. 19, 20, “Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world.” Our Savior has not countermanded that order, and we should, therefore, disregard all orders from other sources. We ought, in view of conflicting mandates, to inquire, is this message from heaven, or of hence? “Paul we know, and Christ we know; but who are ye?” While the Spirit moves upon the heart of God’s children to labor for souls, who shall say, “No, the door is shut?” There is irrefutable evidence that the Spirit and the Bride still say Come. And who shall forbid us to say Come? He then showed the fallacy of the argument adduced from several passages, in support of the theory that the door of mercy was closed. He said, that there was one effect of the doctrine that shows it cannot be of God. The advocates of this view say they have no sympathy for the sinner. This does not manifest the spirit of Christ, as was observable when he wept over Jerusalem. Instead of imitating him, they possess another spirit, and say, they have no sympathy for the sinner. Therefore, inasmuch as it destroys the sympathy of the soul, it is evident that it is not of Christ, or Scriptural. Look at the Savior on the cross, crying out, in the last moments of his life, “Father forgive them, for they know not what they do!” He forgave also the thief, in his last moments; yes, a dying malefactor obtained pardon, and received the sympathy of a Savior’s love. What should we think of those who say they have not this spirit? They manifest a spirit that is of the devil. This doctrine is kindred to others which Satan has originated, for the purpose of

bringing odium and contempt upon the Advent doctrine. He referred to the views propagated at Utica and in Maine. These are the results and fruits of this doctrine, which is only making work for repentance. Let us observe, he said, the exhortation of our Savior in this parable—“Occupy till I come.”

The services were closed with the usual exercises.

THURSDAY, May 8.—Morning Session.

Prayer by Bro. Isaac C. Goff. Bro. S. Bliss desired to give a statement of the cause in Boston. That city had been the great centre to which all the different new messages had been directed, and where they had been concentrated. Yet the cause there had not been materially affected by them. Their congregation at present is usually as large as it was one year since. Bro. Hale’s course, he remarked, has had a conservative influence generally over those who have separated from us; and hence many, if not all of them, may be saved, and return to the original faith. Bro. H. he remarked, never had any sympathy or fellowship with those who have advocated the extravagances that have obtained in the East, and he felt assured that he does and will stand with us in support of our main principles.

Bro. I. C. Goff remarked that he wished his name might be attached to the proceedings of the Albany Conference. He was not only willing, but anxious to defend the principles there advocated. He had preached of late only to the church under his own charge; and he believes that not a single individual in his congregation will, or can oppose them. He is satisfied that they will have a salutary influence.

Bro. C. B. Turner remarked that he had to combat, while laboring in the northern part of this state, some of the extravagances that this, and the Conference at Albany so greatly censured; although these had not obtained to a great degree among them. He was engaged in a protracted effort at the time of the 10th of the 7th month, and continued it days afterwards; and it resulted in the conversion of wicked men till its close. He gave a statement of the experiences of those who obtained mercy at that time. He never, during his labor in the field, saw a deeper work of grace effected in the heart than those manifested, and which still continue. From the movement of last fall to the present time, he had been continually an eye-witness to the fact that Jesus still pardons the repenting soul. He could not, for a moment, entertain the idea of the close of the door of mercy.

Bro. S. Curry stated that he had been thoroughly examining the subject and influences of the doctrine of “the door shut,” for some time. He had attended exclusively those meetings where this doctrine had been proclaimed. He had enjoyed himself there, because there were many good brethren and sisters there that he loved. He had been quite favorable to the views entertained by them, and thought probably that they were the truth, and that the preliminaries of the Advent were already begun. But he never fully believed it. For the last three weeks he has had many misgivings about it. He saw effects resulting from embracing these views that he questioned. They do not produce the right spirit. It was harsh to his ear to hear a brother say, “The door of mercy is closed, and I am glad of it.” That he conceived, was not the spirit of Christ. He had thought that the first month would tell the story, and he would wait a little longer and see if the Lord would not settle the matter by his personal coming, for he wanted to be right. This time came, and it is past. The specific time when these events should have occurred, to have fulfilled prophecy, as we interpreted it, is past. But these brethren still cry out, “don’t lower the standard.” This cannot be right, certainly. We ought, like honest men, to confess our errors; for neither God nor man will own us, or have confidence in our integrity, unless we do. Hence he was almost persuaded, last Sabbath, that the doctrine he had been giving his influence to, was not of God. He attempted to preach, but found he had no message to the people. The Lord did not assist. Under these feelings he made up his mind to attend this Conference, notwithstanding his mind had been prejudiced against the doings of the Conference at Albany. This Conference, he said, had done the work. I find God is with you in your deliberations—that there is brotherly love and unanimity among you. I am fully persuaded that that doctrine is an awful delusion; and I have come to this place with hasty steps to confess and return

unto the Lord, and support with you, to the utmost of my ability, the main principles of the Advent faith, and do all I can to rescue the sinner from death—from eternal death.

Bro. J. Delos Mansfield remarked that he had not an opportunity of addressing the Conference at Albany concerning the field of his labors, and that he would improve the present opportunity. Immediately after October, he was compelled to leave Canada; and did not return till this spring. When he returned, he found, that some had embraced those peculiar notions that have recently prevailed, with a little modification,—that is, that the mercy-seat was only accessible under certain circumstances, and that the individual must put forth great effort in order to secure the pardon of his sins. He found the influence of this doctrine deleterious.—One of Bro. Fenton's coadjutors had presented new ideas in reference to the spiritual coming of Christ, the resurrection, &c. He combatted these errors with all his soul; for he saw that the ultimate tendency was to overthrow all revelation. The cause, he would say, is now prospering at Toronto. He felt it his duty to mention the name of Brother Poor as publishing views subversive of the Gospel, and thought to publish such, a proper measure to pursue in reference to others who are taking a similar course.

Bro. L. Kimball wished that those who entertained views that the door of mercy was closed, could have witnessed some of the interesting scenes that have passed under his own personal observation during the last few months. He knew that if they had, they could not, as honest men, support such a notion any longer. He mentioned instances of those who had cherished these views, being converted from them by recent displays of God's willingness and power to save all who will come unto him. He stated that there had recently been built up in Bristol, Vt., a large band of believers. He should think there were 75 or 100, who are now happy souls in the faith of the Advent. Many of these are new converts to the religion of Christ, and for the first time have tasted the sweets of pardoned sin. He loves these erring brethren, and hoped we would win them to the fold again, by truth and love. Let us consider each other, and pray for each other, and take heed that we fall not from our steadfastness. Let us resolve in the strength of the Lord, if we have put off the armor to put it on again, and continue faithful to the end.

After some few further remarks from Brn. I. R. Gates, Dr. Doolittle and J. V. Himes, Conference adjourned with the benediction.

AFTERNOON SESSION.

Prayer by Br. N. N. Whiting. Br. O. R. Fassett. wished to say, that inasmuch as he had been concerned in the dissemination of certain peculiar views that the body of the Adventists have disapproved of, and since time also had shown his mistake, he felt it his duty to confess his error, that he might again receive the confidence of his brethren. He referred particularly to the "Vision of the Eagle," in the 2d book of Esdras. He stated that although he had at one time placed great confidence in the internal evidence of the divine authenticity of these books, that confidence had been shaken by the non-fulfilment of the vision according to the interpretation he had attached to it, and by the recent developments and arguments going to establish its doubtful character, as published in the "Watch" and "Herald." He is satisfied, after a careful and prayerful re-examination of the vision of the whole book, that God was not its author,—that it was not dictated by the Holy Spirit,—and hence he can no longer sustain its character, or vindicate its absurdities. He hoped that God would not only forgive and overlook his errors, but that his brethren might fellowship and forgive him also. He felt more than ever the duty of confining himself to the Holy Scriptures as the only sure guide, and hoped we should all hereafter cling to this sure word of prophecy, and predicate our faith alone on the inspired Word.

Bro. S. Bliss remarked that the books of Esdras had been several times brought up in connection with the doctrine of Christ's near appearing, and had seemed to add to our embarrassments, as the conclusion by lookers on, would be legitimate, that all the arguments adduced in support of the Advent must be on a par with Esdras; and thus legitimate conclusions would be set aside, on account of the fallacy of such reasoning. He had from the first been convinced of the correctness of the opinion of

the church, from the time of the discovery of these books, in reference to their want of internal and external evidence to entitle them to a place among the canonical writings. He had therefore ever opposed the introduction of such evidence, believing that its tendency would be only evil. He never had the least confidence in the argument based thereon; and he was glad when time had shown the fallacy of such reasoning—to see that those who had made use of such arguments are honest enough to confess their failure, and abandon so untenable a position. The Bible, and the Bible only, is the source of all the prophetic evidence on which we should, or do rely; and he was glad to see brethren coming back on to Bible ground, to stand alone on the undisputed word of God. Upon that Adventists alone rely. All other testimony is human, and subject to human imperfections.

Bro. Bliss then introduced the following resolutions, which, after a full expression of sentiment by the brethren, were unanimously adopted.

Resolved, That notwithstanding the passing by of the times at which we have looked for Christ's appearing, we regard the great principles of prophetic chronology, for which we have contended, as thereby unaffected; and while we freely and fully acknowledge that time has proved that our confidence in the accuracy of human chronology was not well founded, & our disappointment in not realizing the consummation of our hopes as we expected—yet we have no reason to doubt that we are brought by the prophetic periods into the immediate neighborhood of the event, and that we should live in continual readiness, looking for and loving the appearing of our Lord and Savior Jesus Christ, to set up his everlasting kingdom under the whole heaven.

Resolved, that we recommend to all, to be kind and courteous in the presentation of the truth, and exposure of error; and that we look with disapprobation upon that censorious spirit which indulges in unqualified and sweeping denunciations, respecting those who have been unable to see the truth in the light in which we regard it, and which is disposed to make individual opinions tests of Christian character, and to judge and condemn all who differ at any given point of time from the changeful and ever varying creed of those who are driven about with every wind of doctrine.

In the discussion of the above, Bro. J. V. Himes remarked that at first our only time had been in accordance with the title page of Mr. Miller's Lectures, "About the year 1843." As time, however progressed, their confidence was confirmed in the definite year, the passing of which had only shown their mistake. He said that we relied on testimony, in proof of the precise time, which is now proved to be imperfect; and yet those dates are sustained by the opinions of the most able and profound chronologists. If we were incorrect in our confidence in those respective dates, so were they. But God was with us in the work of preaching the time; it seemed to arouse the world, and was instrumental in the conversion of multitudes of souls. But says one, How can God bless the promulgation of error? He replied that God will not bless error alone; and the fact that he blessed the preaching of the definite year, was on account of the great and soul-cheering truths connected therewith, and the dedication of all to God, which was made in view of the Advent at a definite time. God will always bless such consecration of soul to Him, whatever may be the circumstances under which it is made; and the exact time was a small mistake in view of the overwhelming evidence that Christ is at the very door, and to be continually looked for. Thus God blessed the consecration of the fall movement; and thus God will bless the consecration made in expectation of immediate death; and it will be none the less a blessing, if recovery, instead of death should follow. God will bless the preaching of truth, although errors of judgment may be connected with it. Wesley was a high Arminian, Whitefield was a high Calvinist; both could not be right; and yet both preached the Gospel to sinners, and their labors were alike abundantly blessed. And so God has abundantly blessed the proclamation of the Kingdom of Heaven at hand. There is no mystery about it. There has been merely a mistake in the exact time—that failed. There was a clinging to that on the part of brethren which proved them sincere, and that they loved the appearing of their Savior. But as the time did pass, our brethren, as honest men, must give that up; and yet it should not affect their confidence in those great prophetic periods which

bring us to the coming of Christ, the termination of which should be continually looked for—waiting and watching till the Lord shall come. We are now, he said, within a little circle of time, in which the prophetic periods must terminate; and he believed that we are entitled to this from the disagreement there is among chronologists respecting historical dates.

Bro. Elon Galusha remarked, that the movement in the fall was one of peculiar interest; and what gave weight in his mind to the argument, was the fact, that all our prophetic periods were in round numbers. If there were, therefore, any fractions of time, they must be indicated by the types. And hence he was forced, at that time, to decide in favor of the analogical argument; and he does not regret that he acted as he did in reference to the supposed proof. He knew not how he could, as an honest man, have acted otherwise—he was bound to judge according to the weight of argument. He had never been ashamed of the position he at that time assumed before the public. He was fully satisfied that God had given distinct prophetic periods that marked this world's history, and that he would so guard chronological data, that we should not be deceived. But when the time passed, to which he looked with interest, he was not cast down or dejected. He now feels willing to wait daily, expecting the event, knowing the Lord to be near, even at the door. Our mistake was where others have failed. This failure is not in the prophetic periods, but in our starting points. We had now tested the question, whether 457 B. C. was the true and accurate date for the commencement of the 2300 days, at the going forth of the commandment. Time has proved that that was not the true date. That has been tested by us, and we have only to test the other dates in the same manner. Concerning the second Resolution, he would only remark, that he hoped the spirit of it will not only be approved of by our votes, but be cherished in our hearts. He was satisfied that God often does bless men when they are laboring under a mistake—that he blesses truth, although mixed with error.

Bro. N. N. Whiting remarked, that in every age of the world, God has blessed his people, although they had at the same time some error in faith. Men may hold error, and yet be honest at heart. He gave some instances of this kind, which came under his own observation; they were of peculiar interest, and directly to the point. In reference to time, he had been positive on certain dates for their fulfilment, which are now proved to be erroneous.—He frankly confesses his mistake, but is not ashamed of his deductions, or conclusions. He means, while he acts in the fear of God, not to quail before the face of man. The prophetic periods are given to be understood, and to have a practical influence on community. They have, as heretofore published, had this influence, and still will have.—Every intelligent and well-informed man must know, that for the last three or four centuries, a controversy has arisen in reference to a range of a few years, connected with the reigns of the Persian kings. The use of the prophetic periods is to awaken the world; and let us show that the Judge of all the earth stands at the door. Mankind will, if not now, do justice to us in the Great Day, for the honesty of our motives in advocating the doctrine of the nearness of the end. Honest attempts to understand God's word should not be frowned upon. It is madness and folly in the extreme not to regard the Book of God.

Bro. H. H. Gross said, that he fully accorded with the Resolutions before this body yesterday. But with these there might be a slight objection, in his mind. He thought that light would increase upon the sacred word, and especially upon the prophetic numbers; and if it did, he designed to publish it. However, in view of the various divisions, and the distracted state of the cause at the present time, he finds it necessary that some measures be taken to do away with the evil. He said there should be a declaration of our opinions, under which we may all again rally. He therefore approves of the position taken by this and the Albany Conference.

The vote upon the Resolutions being called for, they passed unanimously.

Conference adjourned with prayer.

EVENING SESSION.

After the usual exercises Elder Galusha preached from the 20th chapter of Rev. In his preliminary remarks, he said there was a prevalent desire for novelty—for something new and startling. This

indicates the depravity of the human heart. This everlasting chase after something new, he said, has been the means of corrupting the minds, and destroying the souls of countless millions. In the present century, a moral dyspepsia universally prevails. We should do all we could to counteract such a disposition, and induce a healthy state. We should feed men upon truth and knowledge, and not cater for a vitiated taste. He designed to introduce an old, hacknied subject, which some suppose is entirely out of date. The angel in the 1st verse is designed to represent the Lord Jesus Christ; and the whole chapter is a sure prophecy of the final victory of Christ over the Arch Enemy. Christ comes down with a great chain in his hand, and circumscribes his power. He does not execute the final sentence upon him, but shuts him up for a thousand years, during which the saints live and reign with Christ. Many suppose that Christ established his kingdom eighteen hundred years ago, and that he has been contending with the devil for its supremacy, and ultimately will prevail, and hold sway for a thousand years; but after that period Satan gets the ascendancy, and exerts greater power than ever. This view, he said, was absurd, unreasonable, and finally, unscriptural. The Savior's object in coming into the world, was to make reconciliation for iniquity by his death on the cross, and thus open a way of salvation to all who would accept of mercy through his blood. And those thus purchased will finally be redeemed, and become the subjects of his eternal kingdom. The 4th and 5th verses imply that the saints reigned with Christ in their glorified state. He could not conceive how a soul could be seen without a body. When a soul is seen, man is seen. What consistency is there in the idea some attach to this Scripture, that the souls merely were seen sitting on thrones? Those that John saw in vision, comprise the whole family of the redeemed—all who were free from idolatry (Rev. v. 10). The word "Millennium," he remarked, does not imply a state, but a period. Individuals have mistaken the literal import of the word. There are, he said, two principal theories founded on this chapter. One is, that it is to be wholly a spiritual matter, and to be spiritually fulfilled. The other view is the one generally entertained by Adventists. The former view is best set forth in the language of Dr. Whitby, the founder of the theory, who flourished as late as A. D. 1700. According to him, the earth is to be full of righteous men, who were to be superior in knowledge, and all Christian graces. That peace and love were to be universal, with nothing to mar the happiness of those that live in this age of the exaltation of the Church. To this theory, he said, there are insuperable objections. The holy Scriptures are directly in the teeth of such a sentiment. The disciples, on one occasion, asked the Savior, "Are there few that be saved?" And he gave an answer that must satisfy any man that the majority of mankind will not be saved. The righteous are always in Scripture denominated a remnant, and the wicked as innumerable as the sands of the sea. Again—The disciple shall not be greater than his Lord. What did Christ accomplish by his ministry? Although accompanied by the most astonishing miracles, and speaking as never man spake, yet he only gained a remnant. So with the apostles. They were endowed with power from on high. They could lay their hands on the sick and they were healed. They could cast out devils, and perform miracles that astonished and confounded the world. They went in the power of the spirit, with staff in hand, enduring hardships, fatigue and death; in perils by sea and land. Were ever men endowed like this? And yet what did they accomplish? They merely succeeded in saving a few—a remnant. And yet it would seem that if any set of men could have bid defiance to unbelief, these men could have so done. With all these demonstrations was the world converted? No. Where then was the greatest light and display of God's power, there they were the most desperate and blind. They wondered, despised, and perished. Shall we look for an age when men will so much excel and so far surpass and eclipse the Master, and the apostles who were endowed with special power from on high, so as to convert the world? Where is the evidence that the world will be possessed of more moral power than when wielded by the divine master himself, and his chosen and devoted apostles? Physical power is not to be instituted in this matter. There is a free moral agency, and God will not compel men to accept of life. No other Gospel is to be the instrument; "for if even

an angel from heaven preach any other gospel than that we have preached, let him be accursed."—Again, he asked, did the apostles convert their age? Far from it: they only succeeded in saving the few. The language is, "Ye will not come unto me that ye might have life." It is the opposition of the will of man that will ruin his soul. Again.—This theory stands in the face of the prophetic description given to the Papal Power. This power is to continue until the sitting of the judgment, Dan. vii: and is to be destroyed by the brightness of Christ's coming, 2 Thes. ii. Again.—The church is to be in a state of tribulation until the end, and not experience a thousand years of peace, when there will be no persecution or trials. The Scriptures testify, "All that will live godly in Christ Jesus shall suffer persecution." Just so sure as the man of God will faithfully unveil hypocrisy, rebuke all sin, and boldly face iniquity, he will most assuredly be the victim of hate and malice. But just so far as the professor conforms to the maxims and fashions of the world, it will be at peace with him. The more compromising he is, the more he is favored, and cherished, and esteemed by the world. But the more godly, the more will the wicked rage, and the devil hate him. If a man will be popular, he must be a proud man, a worldly-minded man; one that will spare the sin of slavery, oppression, intemperance, avarice, licentiousness, and all the evils of a degenerate age. The parable of the tares and the wheat, he said, as interpreted to the disciples by the Lord himself, militates against such a theory; and whoever will not abide by that interpretation treads upon responsible ground. Finally, he said, such a theory is philosophically impossible. Bro. Cox has shown that the earth could not hold the multitudes who would live in such an age.—Hence he must cut himself loose from such a theory, and look for the fulfillment of this exalted state, the millennium, after the first resurrection. He must look for the new heavens and earth wherein dwelleth righteousness—that heavenly country and city, to which Abraham and all the faithful have looked as their everlasting inheritance. And now, he said, may God give us wisdom to understand his word. And let us gird up the loins of our mind, and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ.

The Conference here closed with the benediction, and adjourned without day.

Philadelphia Conference.

DEAR BRO. WHITING.—Our Conference, which commenced on Tuesday, closed last evening.—Owing to a variety of circumstances, the attendance has not been large; yet, we trust good has been accomplished. Brethren Galusha and Himes have been with us, and have lectured each evening, I trust, to the comfort and profit of the people of God. Bro. J. Hazlett, of Shiremanstown, has also been with us, and gave an encouraging account of the state of his congregation. Likewise Bro. L. Osler, from Baltimore, and Bro. Boyer, from Landisville. Thursday, P. M., the Conference took up the doings of the Albany Mutual Conference, and after the reading of that part of them embraced in the Report of the Committee, and a full expression and interchange of thought and sentiment in reference to them, the following

PREAMBLE AND RESOLUTION

were unanimously adopted.

Whereas, There has existed for several months past, a great diversity of opinions and practices among those calling themselves Adventists; and

Whereas, Those divers sentiments, and actions originating in them, have had a distracting and otherwise deleterious influence on the cause of truth, and have also caused the hands of many to hang down, and paralyze their energies and efforts for the advancement of the cause of Christ, and the salvation of souls; and

Whereas, We are fully and deeply convinced of the necessity of unanimity of sentiment and labor among those who are engaged in any enterprise, in order to its success; therefore

Resolved, That we have learned with heartfelt satisfaction, and deep gratitude to God, the glorious and harmonious result of the Albany Mutual Conference. And that we do most heartily coincide with the great principles put forth, and the plan of future operations recommended by that body; and we will endeavor, by the grace of God, to give them our support and co-operation. J. LITCH.
Philadelphia, May 16, 1845.

Our Friends in Hartford.

BR. BLISS: The following Preamble & resolutions were passed unanimously, May 18th, by the church worshipping at Washington Hall of this city. We are now in a united state. We have had our trials. Mr. Starkweather and others, in their attempts to work miracles, &c., have done us some damage. But the prompt measures which the church here took against their fanatical movements, prevented our being identified with the fanaticism of a few who were not of us, and from whose influence we have now nothing to fear.

Will the Advent papers please to copy the following.
DAVID CRARY

Whereas, It is important that those who are engaged in any important calling should have a full and perfect understanding with each other, that they may be enabled to act unitedly and effectually; and, whereas this cannot be without a full and free interchange of sentiment and feeling; Therefore

Resolved—That we approve the doings of the late Conference at Albany; and we wish to be considered as occupying the position advocated by the brethren there convened. And further,

Resolved—That we recommend to those who approve of those doings, to signify their approval by such expression of their opinion as they may deem best, that it may be understood what brethren and churches are acting together in support of the great questions connected with the consummation.

A Clapp, Wm Rogers, Alven Sage, } Committee.
J. A. Stillman, S. Hall. }

BRO. HINES has just returned from the Philadelphia and Baltimore meetings. He reports an interesting season in each place. The friends in those cities highly approve of the doings of the Albany Conference, and are prospering as well as we could expect under present peculiar circumstances.

OUR CORRESPONDENTS may be assured that we reciprocate their expressions of sympathy and kindness. It is now a trying time with those who care for the flock, and determine to be steadfast in their labors of love. We may expect the frowns and abuse of selfish men, and women, who seek their own selfish gratification, rather than the good of the church and the world.

The numerous calls for our labors in the different parts of the country will be met as far as our ability will permit. We are now, as we always have been, and hope to be, at the feet of our brethren serving them day and night. And though some show much ingratitude, and are trying to destroy the good effects of our efforts, we rejoice that many stand fast, and still appreciate and sustain those who have proved themselves worthy of their confidence.

We shall give some account of the doings of the Conference of this week in this city, in our next.

THE CAMP-MEETING AT CHAMPLAIN, N. Y. will be held on the ground occupied last fall, one mile south of the landing. It will commence the 10th of June. Bro. Miller, Himes, Shipman, and others are requested to attend.
E. S. LOOMIS.

Letters and Receipts to May 24.

B Wheelock \$1 pd to mid v 10; E W Marden \$1 pd to 237 in v 10; J May \$1 pd to end v 9; S Smith \$1 pd to end v 9; E Fisk \$2 50c pd to end v 9; H B White \$1 pd to mid v 10; J W Fawcett \$1 pd to mid v 9; T Histed \$1 pd to 213 in v 9; E Hale Jr 58c pd to 211 in v 9; L Tiffanny and S Bancroft were credited each \$1 Oct 12, 1844, which paid up to close v 7. The subsequent payment of \$1 to Bro Himes pays to end v 8. Is not this right? T B House & E Barnes \$3 50c pd to end v 9; Aaron Clapp \$3 pd to end v 9; Mace Smith \$2 pd to end v 9; L Priest \$1 pd to 211 in v 9; J Martin \$1 pd to end v 9; S Wilkins \$1 25c pd to 202 in v 9; L Coles \$1 pd to end v 6; J Thomas \$1 pd to 177 in v 8; L Robinson \$1 pd to end v 7; M S Chase 50c pd to end v 8; C Norris \$2 pd to mid v 11; J Hall \$1 pd to end v 8; B Perry \$1 pd to end v 8; J Nash \$1 pd to end v 9; J Schlager \$1 pd to end v 9; N W Sprague 18 pd to 297 in v 9; L Hubert \$1 pd to end v 8; H Tolman \$3 pd to end v 8; Chs Stoddard \$1 50c pd to 216 in v 9; N Collins \$1 pd to 237 in v 10; Henry Kent \$1 pd to 237 in v 10; H Durkee \$1 pd to 229 in v 10; F F Keyes \$1 pd to 241 in v 10; Eph Jones \$1 pd to end v 9; Mrs Jackson \$1 pd to end v 9; W E Arnold \$3 pd to 229 in v 10; A Marshall 50c pd to end v 9; R Allen \$1 pd to end v 9.

Pm Great Falls NH; pm Hudson NY; pm Morristown Vt; pm W Windham NH; E G Higgins; S Chapman H H Dickinson; pm Lunington Me; pm Hyde Park Vt; pm Williamstown Ct; pm Troy NY; T L Tuolock; E Burham J C Welcome; pm Burlington Vt; pm Springfield Mass; Caro Speller \$1, where has the paper been sent? R Devaux, papers sent by mail.